

## THE EASTERN BUDDHIST

In his introduction Prof. Nagao suggests that in the form and wording of the *Śāstra* something can be found to distinguish the authors of the *Kārikā* and the *Bhāṣya*. Since the historical personality of the Yogācāra philosopher Maitreya has long been discussed by scholars, the distinction will be of interest to many readers. Three indices prepared in the same way as Prof. Nagao's *Index to the Mahāyānasūtrālaṃkāra* are useful as a glossary of Buddhist terms in Sanskrit, Tibetan and Chinese. Since no complete critical edition of this book has been published previously its appearance will be of importance to scholars.

HAJIME SAKURABE

SUKHĀVATĪVYŪHA. Edited by *Atsuuji Ashikaga*. Kyoto: Hōzōkan, 1965. Pp. viii + 67.

It is well known that the *Sukhāvatīvyūha Sūtra* is a fundamental scripture of the Pure Land faith of Mahayana Buddhism, and that the *Wu-liang-shou-ching*,<sup>1</sup> a Chinese version of the *Sūtra* traditionally ascribed to Saṅghavarman, is one of the most popular and most widely read books of Buddhism both in China and Japan. The Sanskrit original of it has long been lost. For the first time in 1883, Max Müller and Bun'yu Nanjo edited and published the Sanskrit *Sukhāvatīvyūha* on the basis of the five MSS recovered from Nepal and then kept in Europe. (It is, however, not identical in content with the Chinese *Wu-liang shou-ching*, but corresponds to the Tibetan version of the *Sūtra*.) In spite of the competence and eager efforts of the editors, the Oxford edition could not be free from imperfection due to the unsatisfactory condition of the MSS. In 1931 Unrai Wogihara, after comparing the Oxford edition with the MSS found in the Kawaguchi and Takakusu Collection kept in the University of Tokyo and in consultation with the Tibetan version of the *Sūtra*, published some very valuable criticisms on the edition, in which he proposed corrections and amendments on more than 300 passages.

The present edition is also based on a Nepalese MS which was brought to Japan by the late Dr. Ryosaburo Sakaki and is now kept in the Otani Kōshō Collection. The MS is, according to the editor, "very legible" and has the merit of offering "a clear text which permits us to clarify the pas-

<sup>1</sup> 無量壽經. J. *Muryōju-kyō*.

## BOOK REVIEWS

sages so far incomprehensible in the other manuscripts.” It sometimes confirms Wogihara’s conjectures on the Oxford edition. In editing the base MS Dr. Ashikaga has used another Nepalese MS for comparison and always consulted the Tibetan version, Oxford edition and Wogihara’s critical notes.

HAJIME SAKURABE